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THE  
SECOND PART  
OF THE  
Birth and Burning  
OF THE  
IMAGE  
CALLED  
St. MICHAEL:

OR

A New Letter to Mr. Jonathan Saunders Lecturer of  
*All-Saints-Barking.*

BEING

The Answer of Mr. Edmund Sherman Late Church-Warden, to a Sham Libel ( without any Authors Name ) called, *The Sham-Indictment Quasht* ; which begins with this Text, *Rom. 4. 15. Where no Law is, there is no Transgression* ; And endeth with this Text, *Zeph. 4. 5. The Unjust knoweth no Shame.*

My Answer to this Dark Lanthorn Nameless Author shall begin with this Text ; *Men Love Darkneſs rather than Light, because their Deeds are evil,* Joh. 3. 19. and conclude with another Text, as the Lecturer doth.

Mr. Jonathan Saunders,

SIR, Meeting with another vagrant Brat, Christned the *Sham Indictment Quasht* and you having already appeared in Print, to be the Father of two Brats Christned ( as supposed by my last, without Canonical Gossips ) by the frightfull Names called *Apparitions* ; both then treating upon the same Subject, wherein you have Learnedly wrot in defence of *St. Michael's Image* : Taking then for Text, *Thou that abhorrest Idols, dost thou commit Sacrilege* : I have reason to Charge you with a Suspicion at least of being Father of this By-blow also ; which you Intend

tend to Nurse up with such Milk as can be drawn from the Breasts of those proper Texts.

I confess it's somewhat an unequal Match for me that am but a *Lay-man* to grapple with a *Clergy-man*; who are both a *Countrey Viccar* and a *City Lecturer*; For I have read somewhere that Saint Pope Gregory ( whose Books I doubt not but you may be acquainted with ) Interpreting that place of *Job*; *The Oxen Plowed, and the Asses fed by them*: He opens the Text thus; that by *Oxen* were Allegorically meant the *Clergy*, and by *Asses* the *Laity*.

And *Asses* indeed *Jonathan* you would make of us, more particularly me: If I must do Penance in three lewd Sheets successively in print, for meddling with your Images, without daring to reply: However, there was once an *Ass* that luckily *Reprov'd the Madneß* of a pretended *Prophet*, and therefore I shall run the venture, and tell you my mind freely, as I am wont to talk in such home-spun Language as may be expected from such a sorry Quondam Church-Warden as you have exposed me to be.

This last Pamphlet, called *The Sham-Indictment Quasht*, is a kind of Triumph for your Victory, because forsooth the Indictment ( but why the Sham-Indictment ) as to the Doctor and your self was quasht; but what I pray was the true Reason?

Why; When a Parish that hath been Indicted for letting some offensive and abominable stinking Carrion, or other Rubbish, lye in the Kings High-way, shall come and plead by Learned Council, and the Doctor of the Parish vouching the truth, that the Nuisance for which the Indictment was brought, is Removed, Buried or Burnt, is it not easie and of course to get the Indictment quasht? So in this Case, where for the standing and being of a great Carved, Gilded Image, Called *St. Michael*, upon the Commandments of God, and in a Protestant Church; the Church-Wardens, Doctor, and Lecturer, having been all Indicted for it, and the same being in it self Scandalous and an offence, and so Indictable at Common Law ( as some in Court told the Doctor; ) But yet upon the Doctors speaking, (and whatever he sayes is *Verbum Sacerdotis*,) and pleading by Learned Council also that the Image for which the Indictment was brought, is taken down and Burnt, and so the offence ceated, there was with the less trouble obtained a Quash to the Indictment against the Doctor and Lecturers part, though it cost them a Traverse and two Sessions Charges to get off by way of Defence of an *Image*; whereas the Church-Wardens by submitting got off with less Charge and trouble at first Sessions; and I am still of opinion that my Burning was much more commendable than your defending the Image. And therefore very silly is this great boasting in print, of a brave Conquest the Doctor and Lecturer have obtained in quashing the Indictment, and yet are ashamed to publish your Name to vouch the Print.

You say the Prosecutor ( which was Mr. *Whitaker* ) did not appear: No I warrant you, for the stinking Carrion being gone and Burnt, and so the Offence and Scandal taken away, he was wiser than to spend a penny of Money more to prosecute you, which makes men think the Man had no Malice.

But still this Pamphlet shews that you make as much use as you can of your old Plea, viz. *That it had not the shape of St. Michael, nor was ever Reputed the Image of that or any other Saint*: Well, what then? yet it was an Image, and such an Image as did give great Offence and Scandal, especially standing in such a place; and have not all true Protestants Reason to be angry with you, for choosing such a Text as this upon the Victory, viz. *Where there is no Law, there is no Transgression*? Let all true protestants Blush, to see one who bore the Name of a protestant Lecturer, Trump up such a Text on so laudable occasion as in defence of an Image, and at such a Critical minute when we so much fear Popery; which if that Religion should enter, all the Jesuits and Priests of *St. Michael* and other Images, would set up *St. Michael*, *St. Coleman*, and your Friend *Whitebreads* Image, and plead the same Text, *Where there is no Law, there is no Transgression*, and quote and thank our Lecturer for starting such a plea.

And at the same rate any Ministers that shall be popishly affected, may take a great string of Beads, and Crucifixes and tumble them over openly in the Church, and use many such foolish trinkets as may suspiciously tend to introduce Popery, and ( if Indicted ) plead, *Where is no Law, &c.*

If you shall dare to say *in verbo Sacerdotis*, that no Clergy-man belonging to this Parish of *All-Saints Barkin*, had any hand in this Sham Pamphlet or the other two Ap-  
such



paritions, or saw or heard of them or either of them, before they were Printed, I have such proofs as shall make you Blush, except you fly to your other Text, viz. *That the Unjust knoweth no shame.* Your very Texts may convince any Man, that this Pamphlet came from the same hand, from which the other Pamphlet came which had this Text, viz. *Thou that abhorrest Idols, dost thou commit Sacrilege?* which was a fit Text for our Lecturer to apply, and call the Burning of the Image Sacrilege, though the Image was never more consecrated than any old Broom belonging to the Church. Thus much in answer to your own Texts.

You have not quoted all the Statute of *Edward* the Sixth. Particularly, you have willfully omitted the Proviso, which only provides for the standing and remaining of only such Pictures or Images as are on Tombs and Monuments. It is a pretty Plea, fit for Papists to say, That Law was only for abolishing all such Mass-Books and Images as were then standing and being: Yea, but we may set them up again if we new make the Images, and bring in the same Mass-Books if we new print them, and so plead these are not the same that were then standing and being; for this Image was made *Anno* 59. without order of Vestry, but by the mere Fancy of Mr. *Ben. Edwards* when he was Church-Warden: So then you would make the Fancy of *Edwards* the Church-Warden to have outwitted the Law of *Edward* the King. *Ben.* is a true Church-man, and I am sure a great Enemy to Papists, therefore they will never Saint him for the Contrivance, because *Ben's* Fancy reacht only to put him on the Steeple; it was not he, no I warrant you, that Removed him and placed him as an Ornament to the Commandements, by standing on the top of them, as ready to kick the Second Commandement out of doors, as soon as ever Popery should enter.

But then *pag.* 3. you seem very skilful in the knowledge of Images and their Names for you tell the World in print, that the top of the Church of *Barkin* is set about with Gilded figures called *Seraphims*, and in the first Pamphlet *pag.* 2. you tell us the Names of others in our Church, viz. *Saturn, Mars,* and other Pagan Idols: A man would think you had been at the Christning, if not as Lecturer, yet as Clark to say *Amen*, out of spite to the poor Clark, to hinder him of Fees and Gloves: Or else perhaps you stood Godfather; else how shouldst thou come so intimate with these lofty things?

As for these things you call *Seraphims* on the very Roof of our Church; they are nothing but meer Faces, with Wings on each side of their Chops; and yet canst presently tell us who they are by their very Grinning or Gritting; nay you tell us their very qualities, for thou saiest they are the highest Order of Angels. O the Depth of this Wisdom! it is learnedly said; because they stand on the top of the Church, *Ergo* they are highest: This is most Lectorical Logick; ever Boy of *Sandon* knows as much, that he that is on the top of the Steeple is the highest Lad in the Parish.

But why dost thou take things thus by Tradition? Thou art a man of great Faith, for no Man will believe thou ever saw'st Angel or Seraphim but in Apparition; but I won't grapple with you in this dispute, nor where they commenced when they took such high Degrees, whether at *Oxford* or at *St. Andrews*. I have no skill in any Saint, till they be grown as big as our Lubber *St. Michael*; nor do I think I should know *St. Michael* if I meet him in Apparition, now his Carving and Guilding is all finged off.

And as for those Superior things that have only Faces and no Bodies, I call them only by your General Title of Pamphlets, Apparitions, or Shams, or Lecturers Brats, and leave you to Christen them with what Name you please.

And they being nothing else but Face, you have a fair Mark to Sprinkle at; and they will cry no more at your Christning, than *St. Michael* did when I burnt him; if you shall say I prophane the Order or Service of the holy Sacrament of Baptism, so did you, when you called *St. Michael* my God-son, *Lectoris ad Exemplum*; O let not the Devil rebuke sin; and let who will vouch for you, that those are *Seraphims*, as you call them, for I will never be God-father again, seeing you have so vainly and prophanely defiled the name by applying it to an Image: for though its true I have heard that *Papists* do Christen their Images, yet I never heard they had God-fathers before Mr. *Saunders* printed it. Thus I only lay open the substance of the Matter, let other Men enlarge upon your Texts, and your Brats, and your Images, and your defence at Sessions and in print, and your Bowings, and your  
Order

way of performing Ceremonies, and the timing of them, not beginning them till the Plot was Discovering, and untill you had got up *St. Michael*, Organs, and *White-bread's Carpet*, &c. exposed to view in the Front instead of our white Linnen, which the Act of Uniformity Injoyns. For sure it will be necessary for some of our Reverend Clergy in this juncture, to oppose that Doctrine of Images, which you so strenuously advance; (for your whole quarrel is because I pulled down an Image:) Let not Papists on one hand be encouraged, and hardened in their Idolatries, and Phana-ticks on the other hand pretend some ground for their Clamours, that the Church of *England*, or at least some of her *Seraphim* or *Topp-heavy* Sons are warping towards Popery, though it is in truth only a Lecturer, and a few more; scarce one of nine thousand of the Churches in *England* use such Ceremonies as we do (Cathedral, &c. excepteds.)

But towards the end of your Anonymous Pamphlet I met this dreadful Charge, fol. 3. *That there is one of these Fases set up at the East end of the Church, plum over the Communion Table, towards which the late upper Church-warden, as many of the Parish will testifie, hath frequently Bowed without any scruple of Conscience while the figure called St. Michael stood thereupon.*

Truly all this I can deny as stiff as ever any Priest of *St. Michael*, or any Jesuit did at *Tyburn*, that I had no hand in this Plot, I am as clear of it as the Child unborn.

Pray Name your Witnesses and Time, when and where, to prove that ever I Bow-ed to any thing set up at the East end of the Church; but your Pamphlet having no Bodies Name to it, I cannot tell who to go to but to you, our Apparition Lecturer; and if you can't bring Real Corporeal Witnesses, then bring some Apparition to prove it, for I believe thou hast more Apparitions in thy Budget, *Jonathan*.

And now to conclude all this Tragedy, I find at the Rump of this nameless Authors Pamphlet, there comes out a flash like the blaze at the tail of a Comet, with a thundering Sentence or Bull of Condemnation of the Book called, *The Birth and Burning*, &c. Intending, I suppose to blast the Credit thereof, by the scribble of one that dares not put his Name to what he prints: But People do the rather run on and buy that Book the more, so that it requires a second Impression; because they see the Lecturer inclines to Stifle it, but none to Answer it: For instead of Answering any one particular of the Ceremonies charged upon him, to have never except on Communion dayes been performed by him till *St. Michael* was set upon the Commandments; this Lecturer does as that Ignorant Author did, who thought the World would believe he had fully Confuted the Learned Roman Cardinal, by only saying, *Bellarmino*, thou Lyeest.

So our *sine Nomine Pamphleteer*, alias *Lecturer*, or Will in the wisp, or dark Lanthorn man, or I know not who to call him (because he is ashamed to print his Name) acts much at the same rate, and says it was some bodies Opinion, that it was a rude, scurrilous, insolent Paper, many falsities therein; but is this all the Answer you can give? this is still but *Bellarmino* thou lyeest: I tell thee *Jonathan*, it is as true as any thing thou ever saidst or wrote in thy Life of thy own making.

But who is this Reporter, this illustrious unknown, upon whose veracity all this story depends? *In Nomine omnium sanctorum*, what art thou, that thus Invisibly and *sine Nomine* prints Pamphlets against a late Church-warden of *All-saints-Barking*? Sure thou art some *ubiquitarian*, some Supernumerary Reformado, or some hanger on.

Sir, By your Priesthood tell me who you are.

*Apparition*. I am a thing they call Lecturer, and have got my self in among you, though the Law knows me not, and in former time I have heard the very Name of Lecturer was Branded by some high-flying Church men as a tool of Sedition, I mean in 41. But I hope to bring the Name and use of Lecturer into Church again with great Benefit, by my great Zeal for Images and Ceremonies, shewed in my learned Pamphlets against Mr. *Sherman*, for pulling down *St. Michael*, though the times will not yet bare putting my Name to my prints: Pray let me stay with this Parish till the times may favour Images and Ceremonies more, and give me what you please I'll be content.

Hark! Hark! Hark!  
A Voice I hear, but nothing can I see;  
Speak, speak, thou grisly Ghost what e're thou be.



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Aparition. *I am a shade, and though no Name I tell,  
Yet you shall know I lov'd St. Michael well.  
Bring back St. Michael to the Altar; then  
I and you'll drink and once be Friends again;  
Else with Apparitions you shall ever Frighted be,  
And in your very sleep St. Michaels Ghost shall see.*

I must Conjure down this Spectrum, and though I am not so much a Candidate of Clergyship as to be an Exorcist or Devil driver; yet Ple try what can be done.

By the vertue of a late upper Church-Warden of *Omnium Sanctorum*, and in the Name of *Sancta Clara*, *Sancta Winifred*, *Sanctus Antonius*, Vanish; but more particularly by the all powerfull Name of our great Champion St. Michael, I command you down to your shades.

*This said, away the frightful Mormo flew,  
And Lecturer alone was left in view.*

O! was it you, Mr. Apparition Lecturer, that thus frightened me? well, don't print no more Apparitions, and I will serve you; do but try me once more, if you can but get me to accept of the Office again, then to please you, Ple pull that Fa-La-Soll-Clark out of the Desk by the ears, that is such an eye-sore to thee; I will make him a Desk just before you, where he shall say *Amen* as it were under your feet, that so you may Crow over him, and so pull down his Pride as I did St. Michael; but you must not Burn him, least you be Prosecuted for Burning Church Ornaments. For to give the Clark his due, that stands at your right hand, he is as good an Ornament as the Lecturer or St. Michael, for he keeps us all in tune, (except the Lecturer.) The man sings well, and does nick a Psalm as suitably to the Sermon, as the Lecturer does his Sermon to the occasion: And pray good Mr. Apparition Lecturer be pacified; and pray present my Service to that Divine that Preacht at our Church on Sunday the ~~June~~ June, in the Afternoon, who I won't name, because I pay him respect: Tell him, I took notice that he made occasion to inveigh against such as Lampoon Ministers and their Ceremonies, &c. And tell him I went home and applyed it to my own self as he meant it, and it might have done some good upon me; but looking into the Clergy mens three printed multiplying-Glasses, particularly that called a *fiery Apparition*, &c. I saw there a Clergy-man doing the same thing; Lampooning not only me, but also the very Expressions used in the Service and Ceremonies of the holy Sacrament of Baptism, which the Church hath so solemnly injoynd; and with vil'e impudence put it in print, vainly and prophanely giving the Appellation of God-Father to a wooden Image, and Printing, as speaking of the Image St. Michael, calls it Mr. *Shermans* God-son: And remembring your Suspectedly Superstitious bowing at the other Sacrament also: Nay then, quoth I to my self, these are but vain and suspectedly superstitious, Ridiculing, Lampooning Parsons, and they would have a Bull or Grant to Lampoon and Ridicule others in Print, and in the Pulpits too; and meerly upon occasion of a rotten Image, but they would not be Lampoon'd or Ridicul'd themselves; which made me early the next Monday morning take my pen in hand, and draw all this in as much Ridicule and Lampoon fashion as the Guts of a Superannuated Church-Warden could Invent, and therefore you were as good spare the Prefs, and spare the Pulpits for better uses, than to Lampoon or Ridicule the Laity; especially me, else Ple Lampoon you again and again: Say you are glad I don't Bamboo you; for truly, truly, if Divines do these rascally tricks, we Lay-men cannot stand still and let you spit in our Faces your venomous Malice from the Pulpit, and not wipe it off with a printed Paper, and let the World know that whatever you print or Preach against me, it is all but only upon occasion, because I did not defend an Image, and so you do but publish your selves to the world to be Advocates for Images.

Let me alone, and mind your own business of teaching Folks the way to Heaven, without those side-winds of Reflection out of the Pulpit, which makes the people remember to repeat nothing of the Sermon to one another but this: I think the Parson paid off Mr. *Sherman* to day, for Lampooning of *Ministers* and their *Ceremonies*. But truly another replies, they give Mr. *Sherman* just Cause, and he will certainly do it the more, because Ministers print Apparitions; and Ple warrant you he'll pay them all off in print again, for he is taught by the Parson to say, *Where there is no Law, there is no Transgression*.

Thus you give the people heavenly matter to talk on, Lampooning of *Ministers* and their

their *Ceremonies*; and so you vent private Spleen in that Holy place where you should deliver the Oracles of God: Don't tell me any more of *Ludere cum Sanctis*; for I will answer, the Devil rebukes sin. Ple believe Benefit by the Church-prayers; but none by Sermons of such Preachers, till they leave off their Railing.

If my Book, called *The Birth and Burning*, &c. be False and Libellous on the Parish, as you would have the World believe, why doth not some Body prosecute me for it: as you have hinted in your first Pamphlet, that it should not preclude the Vestry from further proceeding against me; and your last says it should be taken into further consideration: Threatened Folks live long: I only here add to what I said in my last about this Head of prosecuting me, I laugh at all those that talk of prosecuting for a vile abominable Image, which you call your *Ornament* to the Ten Commandments: O rare *Ornament*, a great Carved, Gilded Image, described fully in all its Dimensions by my last Book; a silly Tool of Superstition; it had one end of a Lath tack'd to its Bumfiddle, and the other end to the Window, for its better preservation from falling, least the Cats scampering over it in the heat of their Woeing,

*Should have made it a Tumble-down-Dick,  
Instead of a Gilded and Carved St. Mick:*

O Rara-show, a most beautiful Bit for the Parson to rail in Print and Pulpit, against him that saved the Parish a Score of Billets, by burning it in Vestry, instead of Billet and Charcole; as to your last Aspersion in your Sham-Indictment, brought in there as an Advertisement, I do positively deny, that the Printed Book called *Birth and Burning of this Image*, &c. was ever read in Vestry when I was present; or that ever there hath been any Vestry since the Book was Printed and Published, which was but about the Twenty-sixth of May last: it is true, that when my Narrative was in Manuscript, about Four Weeks before it was printed, it was read in Vestry, and some would needs cavil at it, and asked if I would own it? I told them I would, and said it was true, and asked, What one Material thing was false? I would justify it to be true; no Body gave Instances of any Particulars that were false: pray name any Material one, if you can; and will the Pamphlet say, I could make little or no Reply? Is Truth a little thing? I do tell thee, *Johnathan*, that the substance of that Book, *Birth and Burning*, &c. is as true, as any thing thou ever saidst or wrote of thy own making. There might be false Spellings, false *Latin*, and some Words misplaced in the written Narrative; But what does that concern the World? The World knows nothing, but what is published in Print, and the Title is not called *A Copy of a Narrative*, But *the substance of a Narrative*, lately given in to the Vestry, &c. So that all that the World is to take notice of, is First, Whether this Book since it was printed, was read in Vestry: Secondly, Whether this Book be answerable to its Title, viz. The substance of the aforesaid Narrative. Thirdly and Lastly, whether the substance of that Book be true or false.

And now not to enumerate all over again; I will only Repeat the most Material Heads, or Substance; Which take thus:

1. In 1675. we set up Organs: And we set this Image upon our Altar: which was made in 1659. by Mr. *Edwards*, who set it on the Steeple; till about 1675. or 1676. and then it was removed to the Altar by Mr. *Clements*.

2. That this Image was made and removed without any Order of Vestry, particularly directing the making or removing his Image.

3. That 1677. we beautified our Organs: As it stands written thereon, Made 1675. Beautified 1677.

4. That Mr. *Tho. Whitebread* gave us in 1677. a rich Carpet, &c. with such an Imbroyder'd Glory, &c. with a Cross, and this Inscription, as in the Margent.

5. That this Gift stands Registred in a Table in our Vestry, in the same Words as I mention in my said Book, Page 8.

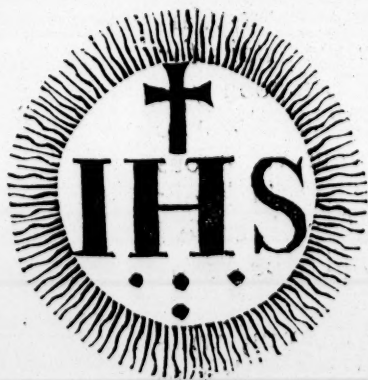
6. That our Linnen Cloath used to hang down to the Ground (or very near it) in our front, till we had this Carpet.

7. That since we had this Carpet, we expose that to view; and Fold upon the fore-part of the Table our Linnen.

8. That by the Act of Uniformity it may be allowable enough for our Communion Table to stand further off, yea in the middle of the Church, and so it would not look so like an Altar, as now it does standing close to the Commandments, with Ends *North* and *South*:

Thus much for the Furniture of the Church and Altar.

*Now*





## Now for your Ceremonies.

9. That until about 1678. we had all our Services said in the Desk, and no where else.
10. That until about 1678. our Sermon did conclude in the Pulpit, with some Prayer or other; and the *Benediction* was until then ever given in the Pulpit.
11. That since 1677. you have begun and continued to read Second Service at the Altar, and at your approach to the Altar, you make a reverend low Bow towards the Altar, or Image, or Carpet.
12. That since 1677. you conclude the Sermon without Prayer and Blessing; and the Organ strikes up a Tune to divert the People till you go into Vestry, to put on the Surplice, and then you come out so habited, mount the steps, enter the Rails, make a low bow towards the middle of the Altar, then you turn to the *North* end, kneel and say some Prayers there, then pronounce the Blessing at the Altar, which ever till about 1678. was pronounced in the Pulpit.
13. That you, nor no Minister before you did ever in our Church, bow at the Altar before St. *Michael* was set there, ( except when the Bread and Wine was there on Sacrament Dayes ) for I will allow that, That you and Doctor *Lafield* did Bow on Sacrament Dayes at the Altar: but that was ( because or ) when there was Bread and Wine there, and this you did, and Doctor *Lafield* too, before any St. *Michael* was set there: ( But it was only on Sacrament Dayes. )
14. That you are charged to be the first Man that bowed there after St. *Michael* was up ( when there was no Communion ) and the first Man that went and Offered up Prayers and Benedictions under St. *Michael*'s Nose at the Altar, where in some parts of the Church, People can't hear, nor see the Parson; and so Prayers in *Latin*, or an unknown *Tongue*, may do as much good as Prayers which we can't hear.
15. That you were the promoter of the beginning of these Ceremonies, though Doctor *Lafield* did perswade against it, whereas a Lecturer ought to have followed rather than led in any New performances.

16. That the suspicion of Superstition, and the ground of all this Noise, did arise from your beginning these Ceremonies but just about the time the *Papists* Lords were sending to the Tower.

17. That you account Mr. *Whitebread*'s glorious Carpet a better Ornament than the Linnen which the Act of Uniformity enjoyns, for if it be not better, you are fools for using it; for, if we do not use the very best of every thing, other Parishes may be more serious and regularly Devout than this of *All-Saints-Barking*, if we have nothing else to boast of, but that we have a better Carpet, and more Ceremonies, and a more Ceremonious Lecturer than other Parishes.

And now Mr. *Saunders*, not to give you too great a Task at once, though there are many more observable Matters in my Book called *Birth and Burning*, &c. which are true also; yet, I have singled you out these seventeen Heads, as part of the Matter charged to be the occasion of this Indictment: it lyes on your part, to name those twenty Men, that dare say to my Face, that these Heads are rude, scurrilous, and insolent, or dare Assert, there are many *Falsities* and *Prevarications* in them; and that these highly tend to the dishonour of the established Protestant Religion; and that it is a Libel upon the whole Parish: Except you don't mean on my part, but your own part: Nay, have you confidence enough your self, *In verbo sacerdotis*, to say, the substance of these Matters are false: If you dare not print, that all these seventeen Heads ( *in verbo sacerdotis* ) are false; then let the World believe them all to be true.

Nay, Mr. *Saunders*, since you have printed such a scandalous Report of my Book, called *Birth and Burning*, &c. you must give me a Reply: My Book called *Birth and Burning*, &c. hath my own Name to it, *Folio* 14. and I own it all even to the End; and I put my Name to this, and own it also; therefore I will not take any Answer from any Body but you; and signed with your hand, that you will own; and if you Answer short, I will call upon you for positive, not evasive Answer: The World will judge by my Print and your Answer, who Writes clearest to the Matter: I will not accept of any Answer of *Nath. Thomson*, that is his Answer to the other *Mercury*; let them squabble one with the other, till they can agree, one in stating the Questions right, the other in Answering:

I respect Mr. *Thomson*, because he Prints the *Loyal Intelligence*; and the good Loyal Man, thinking the Church is concern'd, takes her part; he means well in that: He tells you the Indictment was Quasht, for Insufficiency of the Indictment; he don't say, it was Quasht for insufficiency of the Law of *Edward* the Sixth: Are not many Men *Non-Suited*, though they

they have the Law on their side; yea, sometimes upon a very Bond, meerly for the insufficiency of a Declaration: and don't the very Words he quotes signifie as much, *quasitur per curam pro insufficientia inde* &c. And he, that Loyal Man quotes Mr. *Westcoat*, and Mr. *Clements* for Proofs of what I don't deny, nor Object: He saith it was the Common practice of Doctor *Lasfeld* and Mr. *Saunders* also, to bow towards the Communion-Table, when they had occasion to go up unto it; yea, but they never had or did take any occasion to go up to read Service on Sundayes, but on Communion-dayes; and so I say now again in this Book also, that they never did Bow there before St. *Michael* was set there (but on Communion-dayes,) and so my usual Charge runs throughout my Book (except on Communion-dayes;) and if the exception be any where omitted, I hereby declare it ought to be understood: But this Loyal Man does not offer a Word of Proof, that this Carved Image, was any Ornament to the Commandments, or that the Commandments, especially the Second Commandment is a Farthing the worse, or the Parish a Farthing the poorer for my burning it; nor doth any Body take occasion of bawling for loss of it, so much as a Lecturer; but it is true, that the Parish is two or three Pounds the worse by Mr. *Ben. Edwards* expending so much Money out of the Poors Stock, for making this useles Image; for the Parish hath no Stock, but what is intended by the Benefactors for the Poor: or some useful things for the Church; I hope future Church-Wardens will imploy Peoples Benevolence to Feed and Cloath the Poor; and not to buy Carved Images, which will not be useful in Churches, till *Poperie* come in, which God prevent; I do my part to prevent it, by Writing against Images; I have drawn my Pen, and I will throw away the Scabbord. But I won't say any more to Mr. *Thomson*, my business is with you, and it will lessen the esteem of your own Learning, to set a Hackney (though never so Loyal) to Answer me; you must take a little more pains than a sheet of Paper, to Answer the great Labour and pains I have taken in my First, and Second Part of my Book, called *The Birth and Burning of St. Michael*: I have given you a great deal of time already, since you first knew the Substance charged on you; and I hear you are going to consult your Oracle, that right Loyal Gentleman, Mr. *A*, &c. I am content you should consult many more: lay your Heads close, and lets see the product of that Cabal, come out in your Name; bravely fixed to it, as you did to your beloved Book, called *Fiery Apparition*; and then if it be good and fully satisfactory to the World; it shall satisfy me, and every other part of both my Books, as well as any of these Articles which you leave unanswered ought to be understood by the World, as true, if you do not Answer them: For a bare saying, the Rubrick directs, won't do, except you name the Act of Uniformity, and except you do name the place therein where it directs it so; and that it does as much direct, in Manner, Time, and Place, every part of your practice, as absolutely and as well in all parochial Churches, as in Cathedrals and Chappels; not only on Communion-dayes, or Holy-dayes, but every Sunday, though there be no Communion; and this you are to Answer under my first Quære, which you will find tender'd to you by and by.

If you do not Answer particularly to each Head, whether those seventeen particulars be true, every ones Tongue will be calling on you, and I crave the World to credit me till you Answer fairly and fully with your own hand. If these seventeen Heads be false, then my Book *Birth and Burning*, &c. is false: But if these seventeen Heads, being the considerable and most material part of my said Book, are true in substance, then how false is that Nameless Author of that Libel called *The Sham-Indictment Quasht?* and who will believe him in Print or Pulpit, that would by a Pamphlet, with a Sham Title, and no Authors Name, call that false which in it self is true in substance.

Mr. *Saunders*, I expect Answer under your own hand, not generally, except you own them all, but particular, which you confels, and which you deny, and shew me the Error if you can find it.

And then you must Answer these four Queries.

1. Whether the Act of Uniformity does as much and as positively command the use of all those Ceremonies, (in the same manner and place and times as you practise) as it doth all other Services therein enjoyned, and prove it by quoting of places; else if it be indifferent, why did you Press it, especially at such a juncture of time as 78. when the Popish Plot was discovering; O the Time, the Time the critical minite.

And have a care your Answer do not reflect upon above a hundred Parishes in and about London, yea, upon our own Lord Bishop of London's Parish of *Aldersgate*, and upon about eight thousand other Parishes in England, where it is not so used: For if you be in the right, then *Aldersgate* as well as the rest are all in the wrong, and consequently *Aldersgate* as well



as the Eight Thousand must all go up to the Altar, and there say the proper Prayer; *We have all erred and strayed from thy wayes like lost Sheep*; and then if they be Civil, they must all turn about to you, and say, *We are all taught of thee, Our most cringingly devout, and unjeriously Ceremonious, Brother Johnathan*: which I dare say, thou won't live to see all *England* learn the Law at thy Mouth:

If thy Ceremonious practices be not all absolutely so enjoin'd, why dost thou defend them, and daily snarl at them that won't take thy Word for it, rather than an Act of Parliament? Tell me not of Canons, except such as are allowed by Acts of Parliament; for I know no Canons but the great Guns on *Tower-hill*; (and they are almost all worne off or gone too) except they have passed the Tripple Scrutiny of *England*, and so become Laws.

For my part I am clearly of and for the Religion of the Church of *England*, as it is now established by Law; (and O, would to God we could all be of that one uniform Opinion and Practice that is thereby established.) The Cerrificates which I annually make upon Record (of my taking the Sacrament) on account of the Office I hold in this Honourable City, may satisfie the Inquisitors in that point; but I further say, our Religion as now established, is the best in the World; I write not only my Judgment, but my own Experience of the *Lutheran*, and *Calvin*, as well as of the *Papists* Religion; the Practice and Doctrine of all which I have Personally seen, known, and understood, in *Denmark*, *Swedeland*, *Sprutia*, *Germany*, *Polonia* and *Flanders*, and other parts: I value my Experiences in Religion more than my Reading; and on that Assurance and Satisfaction, I declare our established Religion of the Church of *England*, to be the best of the World.

But as there is danger on one Hand, from those that fall short of the Church of *England*, that it may tend to Confusion, so there is danger also on the other Hand from those that go beyond; for such Winged Seraphim-sons of the Church as fly higher in their Ceremonies than his Majesties Act of Uniformity directs, when those Soarers are once upon the Wing of disguise or design of preferment, and have got beyond or above the Kings Law, they may fly as high as the Church of *Rome*, nay, to *Rome* it self, and there Rant, and Roar, and Sing, and Curse and Damn, and Drink, and Drink, and Drink on, till they spew and reel, and thrust their Thumb under their Girdle, and loll their Head to the Larboard, and strut and stare, and stagger and swagger, and so vent, and gulp up their words stutteringly and stammeringly, calling all *Phanaticks* (perhaps *Hereticks* too) that don't (because they ought not) or perhaps can not fly as high as such lofty Sons of the Church do, until at last near Eight Thousand honest sober Clergy-men, right bred-Sons of the Church, more Piously exemplary, and Zealous and Serious, and more regularly devout, shall be all spewed upon by such *Mount a Seigniora's*; from home, *Libera nos Domine*.

Now seeing it is certainly true that there are about Eight Thousand parochial Churches in *England*, where the Ministers don't say second Service at Communion-Table, nor don't say any part of the Communion Service at Communion-Table, at any time but only on Communion-dayes, or some perhaps upon High Holy-dayes, nor those Eight Thousand don't quit their Pulpits without Prayer or Blessing, to perform their after Sermon-Prayer and Benediction at the Altar; ought we not therefore to be so charitable as to believe that the Eight Thousand understand their Duty and Conscience, and that they practise as much as they believe to be their Duty? And now that I may apply my Answer to your last Sham Pamphlet fully and home to you, I will invert your last Paragraph therein, and send it packing again home to you, to be imbraced in your own bosom; and so I say in your own words or sence, viz. I leave it to all Impartial Men to determin whether the practice of above Eight Thousand sober and pious Clergy-men, all of *unbroken*, yea and *Undrunken* Reputation too, are to be believed and imitated, or the Assertion and Practice of one single Mr. *Saunders*.

Now Mr. *Johnathan* Confute and Convert these 8000. *Et eris mihi Magnus Appollo*; or else hang your Harp upon the Willows; for there are Eight Thousand sober Men, won't Dance after your Pipe; don't obstinately run Counter to Eight Thousand of your own Fraternity; but either leave off your foolish conceited singularity; or else write Learnedly, so as may confute them all by proofs, which you must quote out of the Act of Conformity; but I will vouch there is not one word therein, nor in the Old or New Testament, that directs the saying Service at *Barking* Church differing from Eight Thousand other Parishes in the same Land.

I say you must do it by Proofs, for else of all men no body will believe you, when you only say *in verbo Sacerdotis* (without better proof) for you are in print for Printing an untruth against a Record it self. Therefore pray quote all the places that you have for your proofs in Vindication of your Ceremonies which you use: If you have Authority, shew it,  
C what

what place or page it is in, and in what Book ; that so you may Receive Answer from some Learned hand, when the Quondam Church-Warden can answer you no further. But seeing you have first brought me upon the Stage, and first began with me by two Pamphlets, Challenging and charging me for not defending a vile Image no better ; and upon those two Challenges when my Vindication came forth in a Book called *Birth and Burning*, &c. then by a late Libel entituled *The Sham-Indictment Quasht* ; you seem to challenge me again, and being once more met by you upon the Stage in print, now I do here challenge and charge you, that you have been the Beginner of such Ceremonies as have been the occasion of all this pother and noise about this Image ; you smelt it would come home to your door at last, and therefore you first skreamed out ; But what is the matter now ? have you caught a *Tartar* ? O ! Now I have got you here, I will keep you on the Stage untill you Answer me, and give an account of your Faith in those Ceremonies, that have made this embroyl ; and I challenge and require you to answer me in Print with your own hand ; not with a Nameless print, or some Sham or feigned Apparitions any more ; for I will not lay down the Cudgells, but Bang you on the Stage in print till you have Answer'd a Quondam Church-Warden in Matters of your own Element : let the World see how you can defend your self at your own Weapon by fair play ( not by Railing, for all Clergy-men will yield the buckles to thee, that thou art better at that than any of them all ; ) come fairly, confess or deny Article by Article ; for all your railing will but make the World say, O ! this is because Mr. *Sherman* pulled down an Image that Mr. *Saunders* thus vents his Sham Pamphleted Spleen one after the other.

I am not inquiring what are the Ceremonies that are to be used in performance of Divine Service at Cathedrals and Chappels, but what ought to be the use in Parochial Churches, where are eight thousand Clergy-Men (a rank higher than Lecturers) and yet we find a Lecturer as it were, saying, *I am more holy than all you eight thousand are* : For in his Pamphlet titled, *Fiery Apparition seen on several days about Tower-hill, &c.* pag. 3. he vauntingly boasteth in these very words ; *Every sober man will allow the Liberty of saying this, when he may know that there is not a more serious and regularly devout Parish in the City of London, than this of Al-hallowes Barking is.*

It is a pretty kind of a side-wind Reflection upon all the other Parishes in *London* ; and may you not receive a Reply thus : That all sober men will allow the Liberty of saying this, that there is not a more Ceremonious and unserious Lecturer in all *London*, than this Mr. *Saunders*, that Ridicules the Name of Godfather, and Prints so many Pamphlets in defence of a vile Image set upon the Commandments of God.

Will you be so sawcy as to use Cathedral Service in the Parishes of *Barking* and *Sandon*, which are pittiful sucking Parishes in comparison of Mother Cathedrals. If you have a mind to be a Cathedral fellow, must you make every poor man of *Sandon* a Cathedral fellow too : Nay then Cathedrals and Parochial Churches shall be hail fellow well met, and Bishops, Deans, Prebends, Doctors, Parsons and Lecturers too : No, keep your distance, you are a great way off from Lawn Sleeves ; for though we can all Huzza together, both Parson, Lecturer and Parishioners, yet you Mr. Lecturer must not climb up to the top of a Cathedral presently.

2. My second Quære demands Answer for your own suspiciously Superstitious Bowing at the Altar, when there is no Communion, no Bread and Wine there ; who you then bow unto ? because it is by some suspected a Superstitious bowing to that Image ; upon this Ground, because you never went up to bow at the Altar, or say second Service, &c. before St. *Michael* was set there ( except on Sacrament-dayes : ) you must tell the World Learnedly who you bow unto, when there is no Communion, and a Reason why our present Vicar never Bows at all ; sure you won't alledge Doctor *Lafield's* bowing ( before St. *Michael* was set there ) though only at Sacrament Dayes, as a sufficient Argument for your doing it, because an Old Man did so, whose Reasons for bowing are dead with him ; and seeing our living Vicar don't bow ; it hath given the Prints occasion to say, that Men of least Learning are for most Ceremonies. If you can't, or don't tell the World in Print why you bow, and who you bow unto, then instead of saying ( as you ought ) We know what we Worship, the words of our Blessed Saviour, will be turn'd upon you ; *Ye Worship ye know not what*, Joh. 4. 22.

O give no occasion for People to say to the Lecturer of *Barking*, as St. *Paul* did to the Men of *Athens*, *I perceive that in all things you are too Superstitious* ; and least by your bowing in an ignorant and unknown Devotion to the Altar at *Barking*, men be tempted to think that you ignorantly worship an Altar, like that at *Athens*, which had an Inscription, *To the unknown God*, Acts 17. 22, 23.

3. My third Quære demands Answer for your Bowing even on Communion-dayes ; what can



can you say in defence of your bowing at the Altar, on Sacrament dayes? and under this third Quære, I shall not use the present Vicar Doctor *Hicks*, his not bowing for an Argument against you; I hope you will not pretend the same Reason that *Papists* give for their bowing; there is no Corporal Presence (as they falsely alledge) to pay our Adoration unto, but only the Altar, the Elements, Bread and Wine; which being bowed unto, is a more ridiculous Foppery, than at most the very *Papists* themselves are guilty of.

4. My fourth Quære demands that in further Answer to my first Quære, you should subjoyn this, and say whether the Act of Uniformity does also positively command, direct or enjoin the Ministers quitting the Pulpit without Prayer or Blessing, and so stop that part of the Service of God; and diverting the People with a Tune of the Organ, till you can go into Vestry, and Accouter yourself, to say after Sermon, Service or Prayers and Benedictions at the Altar, whereby many loose the benefit of the Benediction; because when the Minister comes out of the Pulpit, they go out of the Church, believing all is done, not being accustomed to it elsewhere: For those that do talk of reading Communion Service at the Altar after Sermon, understand it only on Communion dayes, and to Communicants only; whereas your practice is direct contrary; for you go every Sunday (except Communion-dayes) out of the Pulpit to read part of the Communion Service to all the Congregation that remain, though there is no Communion at all: Nay, when it is Communion day, then you do dismiss the Congregation with Prayer and Blessing in the Pulpit; and afterwards read Communion Service at the Altar to the Communicants only; there are some hold these after Sermon Services should be said in the Desk; if you fall out among your selves, don't blame Dissenters till you can all agree.

I do grant, that when Two Ministers are at Church, then as soon as one hath done Sermon, the other goes to the Altar, to say Prayers and Benedictions, which also is such a kind of changing of hands, and of saying our Services, as we were never used to until the damnable Hellish *Papish* Plot was breaking out: And thus the Time, the Time, the nicking and timing of it so luckily, does make some suspicion stick.

I did not think of these things so Much before, as now I do, when I see you bawling at me thus in print for Burning one filthy Image; and to find you skulk under disguised Titles of *Apparitions* and *Shams*, as one that would fain keep Images; but Times, thanks be to God, are not so far gone towards *Poperie*, as to give you confidence enough to put your Name to all your Prints; though you did begin with your own Name in *The Fiery Apparition*, which I lay up in *pia Memoria*, for my *Quondam* Friend *Johnathan*; and write upon it, This is the Champion for Images, with all your Books and Texts Repeated in this Book, so laudably suitable to the occasion; O why have you made this pother and noise? are you not ashamed to call it a poor innocent Figure; and in another place *St. Michael*; and in *Thomson*, to call it a Simbole? And thus this Tool, — *Is Christned by every Fool*. O ye sounding Brasses and tinkling Cymbals, 1 Cor. 13. & v. 1.

Does not your many Pamphlets make you like him in *Judges* 18. & 24. who bellowing for his Idols, being askt what ailed him, cryed out; *You have taken away my gods; and do you ask, what ails me*; don't imitate this Mans foolish Idolatrous zeal any longer, but rather go cool your self at *Sandon*; and then come calmly as a Minister should do, and admonish me in private, for not defending your Images no better.

*Johnathan*, I can't leave Retorting not only your own Texts, but a Sentence of your own upon you, taken out of your own dear Book Titled, *A New Narrative of a Fiery Apparition, seen on several Dayes about Tower-hill, &c.* Your words are these:

*I know how unhandſom it is to interrupt Men of Buſineſs, with little particular concerns of our own, &c.*

But because you confess it unhandſom, I shan't chide you so much as I would, having whipt you so much already for the fault, that I am afraid you will cry, *O Sir, I will never disturb Men of buſineſs more*: before you don't then, no otherwise than barely Answer all my seventeen Heads, and other four Quæries; and ply that work, and do it quickly, and put your Name to it; and then I'll say, thou art my Good Son of the Church: have a care, and do your work well, for I have the better side; you are to maintain the Doctrine of Images well, which the *Papists* hold; else you'll lose as much ground on their side, as you have done in some sober Mens Judgment on the Church of *England's* side.

Men won't like Images, because those Dark innocent Creatures will put us to the charge of Candles first; and when the Candles have stood so long unlighted, as *St. Michael* did on the Altar, we shall have some Body Preach on this Text, *The Blind lead the Blind, &c.* and so tell us from thence, 'tis time to light our Candles at the Altar, that the Eyes of our Images being

being so enlightned, by such blinking Candle-light pretended zeal, may see to do good to the blind Folks that set one *up* on the Steeple; and that removed it *up* to the Altar, and that Print it *up* in some Pamphlets that they are ashamed to own; and that Preach it *up* in Pulpits by a New Lectorian way of reflecting upon a Church-Warden that pulled it down; rendring it to Vulgar understandings Sacriledge.

After we have once got Images and Candles, we may then be perswaded by some unferious Lecturer to begin a suspected Superstitious Adoration, upon a pretence that the Image hath wrought a Miracle in making him Conscientious of his duty; and in opening the eyes of his understanding, enabling him to know the Rubrick, and execute the Act of Conformity better than he had done for many Years since his Majesties happy Restauration, whom God long preserve; which this Lecturer never could so understand to be his Duty, as to practise it, before the Altar was Adorned with this Image, and the glorious Carpet of Mr. *Whitbread*, nor ever could bring his lofty Heart to Bow there, before this great Carved, Gilded Image of the all powerful and victoriously Thiumphant St. *Michael* was set there (except on Sacrament dayes when Bread and Wine was there.)

If you will consult Holy Writ, you shall find who they were that were some of the first that thought Images fit companions for the Ark or Church of God; why, it was a parcel of lewd *Philistian* Priests and Diviners and Conjurers, as you may read the Story at large in the first Book of *Sam. c. 6. v. 2.* And the *Philistians* called for the Priests and the Diviners, saying, *What shall we do to the Ark of the Lord, &c. And v. 3. They said, &c. Send it not empty, &c. And v. 5. Ye shall make Images of your Emrods, and Images of your Mice, &c. And v. 11. These were laid in the Cart with the Ark.*

These were *Philistian* Priests and Diviners, that begun but with small Mice, but now we are called Priests and Divines, we must have them a Size bigger, a lusty Fellow as big as our St. *Michael*; yea, and he must stand fifteen or sixteen Years seasoning on the Steeple, for fear he should stink, before he be thought sweet enough to stand on our Altar; perhaps you may say, though the *Philistins* thought to stop the God of *Israels* Mouth in those dayes with an Image as big as a Mouse, yet the same God now must have one as big as a Man. I further observe, that these Images being sent away with the Ark in a Cart, drawn by Two Milch-kine that were tied to the Cart, yet these senseless Beasts did not prize (because they knew not) the worth of what they had in Possession (*viz. the Ark of God*) but went on lowing as they went, *Vers. 12.* meerly for the want of their Calves, which were shut up at home, *Vers. 10.*

Well, what if these Two *Philistin* Cowes did so, must we have two Milch-kine at *Barking* do so too? though they have the Ark of God (the Church) in their possession; nay, though they are tied to it as it were with a Girdle, by their Order of Priesthood; yea, though the Ark of God (the Church of *England*) be (thanks be to God) tied to them also by an established Law of the Land; yet O Heavens bless us, what ail ye, that some Body lately went on lowing as they went in their Preaching (if reading can be so called) for the loss of one silly Bulkin; as if the Ark of God were taken from you! who is about to do it? I know no dainger the Church of *England* is in (nor the Government thereof, as it is now established by Law) by burning a great Carved, Gilded Image.

You have the Ark still, or rather the Ark has you; for you are much about the middle of it (as near as the Pulpit can stand) when you are going on lowing thus for the loss of a Calf: What meaneth the bleating of these Cattel; O ye foolish and unwise, to go on lowing at such a silly rate, murmuring in obscure Expressions at him that shut up your Calf at home, and wrapt it up so warm in the Vestry Chimny: pray mind your business, take care of the Ark, the Church of God, that you are tied to; carry that to its place; For our Church as now established by Law, needs no Images for her Companions, whatever *Papist* Priests, and *Philistin* Diviners may think.

Men will but make sport, and sit and laugh at you, as I do; if you go on lowing at such a rate, and cry, Hark, Hark, How one of these Milch-kine go on lowing for a Calf; thanks be to God, these curst Cowes or Bulls, have short Horns, else I should be in great pain and peril of Bull-goring; as for such Men as talk in the Pulpit of a Woe to them by whom offences come, and Sacrelidge, &c. who do they apply it to, in this case? I ask them soberly, whether my placing this Image for an Ornament in our Vestry Chimny, were greater Sacrelidge than his Act, that took it from the Steeple to adorn the Commandments therewith? I ask whether the Chimny were not the warmest place, and more proper than the Commandments, which do so forbid Images, that Images are an obomination?

The Chimny as well as the Commandments, were both places contrary to the design of



its first creator or maker, viz. *Ben. Edwards*, who made it and placed it on the Dial, for a *Tom Tell Clock*: And yet I believe honest *Ben.* may like the Burner better than the Remover, or Pulpit Bawler, or *Apparition Pamphleteer*; because my Burning had ended all the Noise, if the Pulpit had not been a Pamphleteer, and spread it in Print: Leave off for shame those Glosses in the Pulpit about Sacrilege, for every one thinks it too much, being on no other occasion but a vile Image: If you don't, it will shortly be said by Folks, Come let's go to *Barking Church*, to hear the Parson rail against the Church-warden that burnt *St. Michael*; and every Country Parson that comes to Preach at *Barking*, won't think he have made a Sermon suitable to the place, if he hart talkt of Sacrilege, or reflected upon him that pull'd down *St. Michael*, till at last Men will come and look in at Door, and turn again, saying, O are you there with your Sacrilege about a rotten Image.

Like him that Preached so often upon the Text, about the two She-Bears, *2 Kings 2. v. 24.* in every Church he came at; one passing by, looked in, and hearing him, said, O are you there with your Bears? and so went out of the Church again. It would become Lecturers much better to lead such sober lives, as might convince the World that they are *Examples of Temperance*; but I will not come too near the Ark, lest I should touch it; for if I do, I must expect *Uzzah's* fate, as far as is in a Lecturers power, though I believe I may prove it Lawful for *Uzzah* being a *Levite* to touch the Ark: But I answer, it is as Lawful for me to Answer your Prints, as it was for you to begin to print against me; whether it were Lawful or nor for *Uzzah* to touch the Ark, is not my business now to treat upon; else I could say something to it, for he being an Officer of the Ark, as a *Levite* might think himself concerned to support the Ark when he perceived it in danger.

So in our present case, when an Image had given such offence and scandal by standing in such a place, and your going up to read Service at the place where it stood, which you never did before the Image was set there (except on Sacrament dayes when Bread and Wine was there;) And also an Indictment being brought against the Church-wardens for letting it continue; sure then it was lawful enough for such an Officer as a Church-warden to pull it down and Burn it; especially at such a juncture of time as when the Ark, the Church of God was, and is, in so great danger of falling into the hands of the (*Philistians*) *Papists*: and Images are such inseparable Badges of that Religion, that there is no *Papists* Church that I ever saw (and I have seen many) without them.

And who ever blames me in Print or Pulpit for Burning this abominable Badge of Superstition, they cannot distinguish themselves from being pleaders for Images; and they that plead for Images in Churches, are as near a-kin to Superstition, as Superstition it self is of kin to *Popery*; and whoever Bows to an Image, or Fathers such Texts, as are in the First and Last of the Three Pamphlets upon the occasion, can never quit themselves from a Suspicious leaning towards Superstition; and he that Bows to meer Bread and Wine, that just came out of a lawey Clarks hands before the Minister hath laid his Consecrating hands, and pronounced the Words of Consecration; must needs give *Papists* themselves occasion to Reproach those that do so, more than we can Reproach them for Bowing after Consecration.

I confess I can't write of such practices without emotion; for I love not to treat starchy nonsensical Folly with too much Gravity; there is no Man hath a more due Respect to pious and serious Clergy-men, than my self; but to see Ministers that should imploy themselves in Instructing us from Gods sacred word, spend their time in scribbling Libels in defence of odious Images, who can behold these things without Indignation?

I am verily perswaded, that I do upon this occasion discharge my Duty to the Church of England; to detect all Image loving, and cringingly Ceremonious and unserious Lecturers; especially if all this may tend to drive this one out-lying Dear home to his Park at *Sandon*, to take care of his Flock in the hands of a Hireling; for how should that Flock yield Milk that have neither Pastor nor Pasture; for, when you are so often and so long near them, at *Chelmsford*, you give them scarce above one or two Sermons in twelve Months last past: Sure the Lord Bishop, as well as *Barking* Parish will take notice that you harbour and loyter at *Chelmsford*, and not at *Sandon*, though you pretend to go to *Sandon*, when you leave *London*; but when the People of *Sandon* see themselves thus slighted, at last they will Sue you for Non-Residence; why do we complain of Dissenters, when Non-Residence is a kind of Non-Conformity to the Law in the Clergy, and a great cause of it in the Laity? For Sheep will go astray where there is no Shepherd:

Now for this, thou art inexcusable, O Man, so much to neglect thy Duty and Conscience at *Sandon*, and yet, in the mean time to keep such a Noise here at *Barking*, about reading *Second Service* at Communion-Table; and leaving our Pulpit without Prayer or Blessing; and in *Loyal Nath. Thomson's Loyal Intelligence*, Numb. 27. dost cause to be Printed as a Reason for your reading *Second Service*, Thus the Lecturer indeed was Conscientiously desirous to observe the Rubrick, which commands the same.

But to come closer to you: if you would have the World believe that the Rubrick directs it, and you are so Conscientiously desirous to observe it, why then do you not cause your own Curat to observe and do the same every Sunday? As you have brought that way up here, why do you not Conscientiously take care it be so done at *Sandon*, where you are so far absolute, that it is in your own power? And if one Curate will not do it, you may get another, if you can, that will: Therefore no Body will believe you Act Conscientiously in the matter at *Barking*, when you do not cause the same to be done at *Sandon* every Sunday as you have brought it up to be done here at *London*: For your Curat reads *Second Service* at *Sandon* in the Desk, though you read *Second Service* your self at the Altar at *Sandon*, those few times you preach there.

D

But



But for your after Sermon Service of going up to the Altar and giving the Benediction there, though you practise it at *Barking*, yet when you are your self at *Sandon*, you your self do not do so there; it seems you have Two sorts of Service for God Almighty, a City Service, and a Country Service; as if our God were a God of the Hills, but not of the Valleys, for this way of after-Sermon-Service, neither you nor your Curate do practise at *Sandon*; for at *Sandon*, not only the Curate constantly, but you your self also when you Preach there, do dismiss the People with Prayer and Benediction from the Pulpit, without going up to the Altar after Sermon: perhaps it is because you have no Organs to Dance you up to the Altar, nor Carved Image, nor no such rich Carpet at *Sandon*, and therefore in your Conscience you ought not to say all such rich Service there as you do at *London*: But you must give the World a better Reason than your Conscience, which in twenty five Miles varies as much as the Compass does in some Latitudes, or as the Sun in some parts of the World is hotter than in other parts.

But that Learned worthy Man your Curate hath a very good Character, for Life as well as Doctrine, and knows his duty as well as you; and I hear he never bows at the Altar at *Sandon*, it may be he is Conscientious in not bowing, nor doing the Altar Services, to avoid offence, because it seems there hath been great bustle and opposition to these Altar-services there, the rather because they were inforced by you at *Sandon* also, but about 78. or about the time of the *Papist* Plot, though you had been in that Living some Years before.

One would think you might easily read a few more Sermons to your own Parish, since it is so easily done to read a Book in the Pulpit; it is no such doughty accomplishment, for seven, or eight Years Study at the University, to come and read a Sermon; and it is strange, that such Readers should get Living upon Living, only because they can read a Business: Though it is true many a Man saves his Life by Reading, when the Ordinary reports *Legit ut Clericus*, or if you will, He Reads like a *Clegy-man*; is it not a shame while other Arts, are every Day so much improved, to see Doctors, Parsons, and Lecturers stand still, or rather dwindle back to Readers? which is very unlike the practice of our Blessed Lord and his Apostles, who never Read either their own or other Mens Works, but their Heads and Hearts were full of the Matter, Doctrine, and Instruction that they had to say.

Indeed our Blessed Redeemer himself, in one place, and at one time, called for a Book, but as soon as he had read the Text, closed the Book again, and gave it to the Minister, or a kind of Deacon among the *Jews*, and then went on Preaching.

But where a Preacher shall study and premeditate how to vent his Spleen handsomely against his Parishioners, and then read it out of a Book, wherein it was written with a Pen dipt in Gaul, instead of common Ink, will any Body think he (that does so) speaks by the Spirit of God? or is this becoming the Gravity of so Sacred a Profession, for Doctors, Parsons, and Lecturers to become Readers, Readers?

Ecclesiastical History tells us, that the Emperor *Julian* the Apostate was once a Reader in the Church, no great honour for him or the Church to have such a Reader; and I read in later History that in great praise of one of the *Henrys*, he was styled *Beau-Clerk*, because he could Write and Read.

It seems that in *Julians* dayes a Scholar was *Rara avis*; but in these dayes when Learning is so common and so much advanced, is it not a sad sight to see Doctors, Parsons, and Lecturers to be but Readers in the Pulpit, and to have their Heads and Hearts so little affected with what they have to say? that if they chance to turn over two or three Leaves too much, they are at a great loss, and with a world of Hums and Haes before they can get in again, which looks like A, B, C; nay, take away their Books and Notes, and they can say nothing at all; or no better than some such plain Men as Coblers or some other Trade: Which brings to mind the Answer of a Reading Preacher (if it be not *Contradictio in adjectio*) an honest and unfurnisht Head, one that haunted Taverns more than Study; who having read a Sermon of excellent Composure, and being askt how he got so good a Sermon with so little Study; replied it was all his own, for he bought it for Six Pence in *Pauls* Church yard, and it was Six Pence the best laid out of any thing he ever did in his life, (and he was a *Lecturer* too) for he had Twenty Shillings for every Lecture Sermon, and at a several Church it was as good as at first, *fresh and new*; and he read it every time better than other; these are your brave Pulpit reading DONS of the BOOK.

Is it not somewhat strange, that in the Pulpit the same Man would be called a Preacher, because he reads out of a Book! and in the Desk the same Man is said to be a Reader, because he reads out of a Book, I would not have toucht so much in the Press upon Reading Ministers, if they did not some of them aim at me (meerly upon an occasion of my Burning an Image) in touching so much in the Pulpit and Press upon Sacriledge; a word you must not use this Six Months in our Pulpit, lest People think the Burning of this Image broyl's in the Parsons Stomach still; and the more Reflections Men make (either from Press or Pulpit) on a defacer of Images, will but render such Men suspectedly *Superstitious, Lovers of Images*, therefore leave off your Scribbling in defence of an Image, and come to the grand Matter, and write Learnedly in Answer to my seventeen Heads, and four Queries.

I don't see, *Jonathan*, how thou canst Answer my Queries, and assert the Direction of the *Rubrick*, so as clearly to make it out that there is any Law that absolutely and positively enjoyns every part of thy practice at Altar-Services; Nay, thou canst not tamper and endeavour to do it to any purpose, but thou must seem to Ass the part of him that is called an Accuser of the Brethren; thou must reflect, if not directly accuse about Eight Thousand of thy Brethren, yea and thy R. R. F. also; which will stick in their Stomachs, and they will all Print against you; and it will be such a scandal for ever upon thee, as a thing that even Father *Whitebread*, *Cum multis aliis* of that *Crucian* black Crew chose rather to *Truss* than to accuse their unholy Father, or any of their Brethren, and if you rightly consider their courageous Example, thou wert better do just so too, (*Truss*) rather than betray thy own Nest; consider the unseasonableness of urging Doctrines of Ceremonies, upon so *Laudable* occasion as an Image; and at such a juncture, when we fear the prevailing of a Religion, that is composed of Ceremonies and Superstitions.

And Consider the rather with your self who first put you upon running into these Ceremonies; I have good ground to believe the Report of some of the People in and about *Sandon*, that it was a Lay Gentleman, who in some former Years had been himself or some of his Relations of the *Romish* Religion; and therefore consider and think it no wonder, if that Gentleman press hard upon you for a strict Observation and a due Performance of a Multitude of Ceremonies; because he may perhaps think that God's worship in the Church of *England* consists as much in Ceremonies, as it did so in the *Romish* Church; but I hope you have not so learned Christ: And then you will be able to reply to that Gentleman this other Text, *viz. God is a Spirit, and they that worship him Must worship him in Spirit and in Truth*, Joh. 4. 24. And pray Study, Preach and Practise this your own self, and begin, nor continue no new Ceremonies (at least let your betters go before you,) I mean see it done at *Aldersgate* before you Print up the Legality of it at *Barking* or *Sandon*.

Thus it seems you have made Divisions at *Sandon* also, and a Noise about the Country, as well as the City; meerly by your singularity, and Ceremonious practices, to the wonder of some Neighbouring Learned Clergy-men about *Sandon*. What will you disturb City and Country, and with the heat of your pretended Conscientious zeal



zeal boyl all the goodness out of the Meat ( Religion ) into the Broth of Ceremonies ? Nay, if the marrow and goodness of Religion, and quintessence of it be gone into the broth, and the All of it lyes there ; then it is no wonder you contend so much for the Broth that Religion is boyl'd in ; I mean the Broth of uninjoyn'd Ceremonies : for I would not be thought to Ridicule any Ceremonies that are enjoyned by the Law : it is you Mr. Lecturer that imbroyl London and Sandon, and by your bowings, &c. occasioned an Indictment at London, and then that occasioned three Pamphlets at London ; and this my Second Vindication also, it was those *Letturers, Lecturers*, that in Pulpit and Press did turn the World up-side down in 41. in 41. and for a Lecturer now in these times to Print up more Ceremonies and Bowings than the Law hath enjoyned, tends to turn us quite topsie turvy, because it may tend to bringing in a Religion that is Compos'd of and upheld by Ceremonies, from such Religion, good Lord deliver us.

When I read what the Samaritan Woman said, *Our Fathers worshipped in this Mountain, and ye say, that at Jerusalem is the place where Men ought to worship*, John 4. 20.

So may I say, we had all our Morning Services, both First and Second Services all said in the Desk at Barking, ever since the Creation of the Kings Act of Conformity till about 78. and now you *Johnathan* say that the Altar is the place where the Men of Barking ought to worship the same God, by saying second Service there.

So I also may say, that ever since the Creation of the said Act, our Sermons did end with some Prayer and Benedictions in the Pulpit until about 78.

But now you *Johnathan* say that the Men of Barking ought to receive the benefit of your after Sermon-prayers and Benedictions at the Altar ( after you have bowed to it ) and not from the Pulpit.

It will be now expected that you, that have thus expos'd your self not only in Loyal Mr. Thomson, but in your own Three single Sheets, and have expos'd me also to the World, when you had no just occasion ( except in defence of an Image. )

I say it will now be expected that you should give the World a Learned and Good Account in Print of the whole Matter particularly, why your Conscience is freighter Laced at London, than it is at Sandon, or else ( Life, Doctrine, Print, Pulpit Reading, Ceremonious Bowing, Critical time, lucky Minit, and all Circumstances considered ) you will come on, and go off the Printed Stage under a Character and in the wildest Notion of the largest sized Latitudinarian of any Clergy-man in England.

In your Book of *Fiery Apparition*, &c. Page 4. you have these words, *I could have wished with all my Heart, that the thing had made no Noise abroad ; I believe by this time you do wish so with all your Heart, and Head, and Soul also ; thou wishest it had made no Noise, and yet you begin the Noise your self with Two Pamphlets, before ever I Printed one word.*

I find in the second Book, Page 4. more of your own Words being thus, *And I very well understand that Liberty of Conscience, and Liberty of the Press, are things that have an unhappy Influence upon the whole Nation ; and therefore as I am no Friend ( in the present wild Notion ) to the one, so I should hardly have been guilty of using the other, had there not been this too just occasion for it.*

Just so I invert this Sentence of your own. If Clergy-men will take Liberty of Conscience in the Pulpit and Press to inveigh against me ; why then I can't forbear being Guilty of using the Press, to tell the World how you Ring of Sacrelidge about one vile Image : And I should never have Printed, *had there not been this too just occasion for it*, which are also your own words. Pray God the Protestant Religion and Church as it is now establish'd by Law, never receive a greater Blow in England, than my Burning an Image : God Almighty, who equally hates Superstition and Sedition, blast the designs of all those on either hand that tend to seek the Destruction of this true Protestant Church of England ( as it is now establish'd by Law ) especially those of her own Household, for I am an enemy to all that go beyond ( as well as to those that come short ) of the Church of England : For every step beyond, if it be a Superstitious step, it may honest of all be a Popish step, the rather because at this day, Romes Agents are so ready to take Men by the Hand and Dance them into Romes Fopperies, with the pleasant Song of welcome *John Sanderson*, welcome, welcome.

And then I will say, farwel *John Sanderson*, farwel, farewell.

I kept these Two Astonishments till at last in hopes I should have seen you rectifying your mistakes in Print, one is your Text, *Where no Law is, there is no Transgression* : Must you be taught by a Church-warden that there is a Law, ( except you are agreed with some Papist who leave that Commandment out of their Deacalogue ? ) you will one day find it in *Exod. 20. 3, 4.* in these words, *Thou shalt not make to thy self any Graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or the Waters under the Earth, thou shalt not Bow down to them, nor worship them, &c.* Though you evade this Image, by calling it a Figure, or Symbol, yet you may one Day be told this was the likeness of something in Heaven, &c. Thus you bring down upon your own Head, the Thunder of the Holy Pen-Man in these Words, *Her Prophets are light and treacherous Persons : her Priests have polluted the Sanctuary, THEY HAVE DONE VIOLENCE TO THE LAW*, Zeph. 3. 4. This might strike you Dead and Dumb, but that you have quoted a Text for your shelter in the end of the next Verse, *THE UNJUST KNOWETH NO SHAME.*

But I wonder the less at you, seeing you are grown so dairingly Impudent, as to add one Chapter more to God's Book than ever God made, which is my second Astonishment, viz. in your Sham Indictment quasht, you end with a Text which you say is in *Zeph. 4. 5.* whereas there is but Three Chapters in *Zeph.* that ever any Protestant Minister could find, however the words you may treasure up to your own self, which are these, *The unjust knoweth no shame* ; being suitably proper to you that of meer Malice, and without any Provocation by me given you, or without ever before or since speaking one word friendly to me about it, or inquiring whether things were so or no, yet you have premeditatedly and falsly represented the Matter of first Sessions, as I have laid open in my first Book, which the Reader must peruse as well as this Second Part, else the whole Matter will not be understood ; thus when Lecturers venture to Print things they hear in a Tavern, or Alehouse, or Coffee-house, how do they sham themselves ? and how great a Fire does a little spark kindle, when a Lecturer hath the kindling ? O these Seditious Lecturers made the Fire blaze devilishly, when they had the blowing of it in 41.

Now I have waded through a Two Years troublesome Office, it must stir up heat in a Stone, to see an unferious Lecturer concern himself to reflect upon me in Print : but what I have said might make this *READING-DON OF THE BOOK* blush if he had any shame.

But what new fangled Company doest thou keep, that hath taught thee to stretch and hale and pull Gods Book out a whole Chapter longer than it was made, a Man may perceive thou art one won't shrink, but rather run out in the wetting : for no Body will think thou kept's such a drie Gizzard long, as to believe thou wert drie at Heart when you wrote it : But it may prove at last of good use, and serve for the best Answer you can think of ; for though you can't plead *Non est factum* ( at least a privity to all Three Pamphlets ) yet you may plead, *Non compos Mentis*



*Mantis*, or some such other Plea as may bring you within benefit of the Clergy; and say you cannot so much as remember what Room, or what Company, no, nor so much as what Tavern you were in when any of those Three Pamphlets were wrote; and so drop the Cudgels, and let the Liquor run through the Stage one way, and the Lecturer off another way: and so for this time end all our grumbling with this merry Jig, while You and I sing the Tune thus, UNTIL YOU ANSWER IN PRINT.

*This Dance it will no farther go,*

*Pray good Sir, why say you so?*

*Because the Parson won't come too;*

*He must come too, and he shall come too, whether he will or no.*

Else all, all the World will point at you, and sing, Farewel John Sanderfon, farewel, farewel. And you will be hiss'd at by every Porter of London, and pist at by every Boy of Sandon; they will say there goes the silenced Minister; not silenced by his Bishop, but by his *Quondam* Church-warden.

You must excuse me from running so much upon Ridicule, for if I did not do so (upon occasion of an Image) all that know me, would not think it my own. But let the Reader Observe, I did not begin with the Lecturer, but he with me; I do but defend my self from being Pope Gregory's Ass: and which is worse from being Priest-ridden: nor I don't, condemn Pope Gregory's Opinion, that by Oxen were meant the Clergy: so let it be with his *Papist* Clergy; I only Comment upon his Unholiness's Opinion: and say that Oxen are Creatures not of Gods making; for God made only (Male and Female) Cowes and Bulls, but Oxen are only the Manufacture of some cunning Sow-Gelder: But Lecturers sure must have been some busie Factious Canundrum invention, *ab Origine*, because they were thought so Seditious in 41. 41. And may not we say of them, Parsons we know, and Vicars we know, but who are ye? Perhaps you will answer, as in *Matth. 23. 23.* *We are those that tythe Mint, Annise, and Cummin;* (which give me leave to call uninjoin'd Ceremonies) and have omitted the weightier matters of the Law:

I pray the Reader further to observe, that I intend not to Ridicule any thing that the Law directs; for I really prefs Conformity to the Law, but when I find Pulpits as well as Prints vent Vanity and Froth; I can't forbear giving you a *Trantrum* or two.

Preach no more against them that scoff at thy Ministers; for I scoff at none but those that Print false Pamphlets, and rail in the Pulpit, only upon occasion of a silly Image: And it cannot be thought a suitable Answer to you, if I do not blow off your Froth with a little blustering and seeming vanity of my own; and so I add this one *pania Brochia* more:

*Why, talk now no more of Ludere cum Sanctis,*

*Nor Bow to no Saint, but the goodly St. Francis;*

*Then Disciples you'll have to dance to your Lure;*

*But a Bulkin at Barking who can indure?*

Now according to our Lectorian new up-start way of writing Pamphlets, to begin with one Text and end with another, which I am afraid is an Old trick Reviv'd from 41. 41. but to shew I am an apt Scholar, I'll give you two for one.

YE WORSHIP YE KNOW NOT WHAT, *John 4. 22.* AND IF THE BLIND LEAD THE BLIND, BOTH SHALL FALL INTO THE DITCH, *Matth. 15. 14.*

And so once more you are bid farewel, farewel, by him whom you have Thrice Pamphletted

EDMOND SHERMAN.

#### P O S T S C R I P T.

I Have Penned my Matter as it occur'd to my Memory, I hope the honest Reader will excuse some Tautologies, and not having made every Paragraph hang so suitably together as I might have done: Consider I am but a Lay-Man; I declare again, that none of the Drolling part is intended against any thing injoyned by Law, but only to Droll at the Singularity of a Lecturers new Practices of Ceremonies, not used by himself for about Sixteen Years after the Act of Uniformity was made, and now enlightened by a pretended Conscience at London, and yet contradicted by his own practice at Sandon; therefore let my Drolling part shif for it self; and it will be Commendably done if the Lecturer can without Drolling or Rayling answer more Learnedly and fully Satisfactory to the World: which he can never do, except he

1. First gathers up the Strefs of every thing I have urged and charged upon him as well in my first Book, as in this Second Part also, relating to the Altar Services both before and after Sermon; and his Bowing just at the Altar and no place else in the Church: And he must prove our Communion-Table stands as it ought by Law to do; and, whether we can hear or not, yet he is bound to say those Services just there where it is.

2. He must give a Reason why he never said these Second Services, and after Sermon-Services at the Altar, before St. Michael was set there; and prove this Image an Ornament to the Commandments, and my Burning it Sacriledge: else why is all this Noise?

3. He can't answer any thing to the purpose until he hath reconciled the Practice of the Lecturer of Barking, to the practice of the Parson of Sandon, that the World may know which of them is the *Schismatick*, or *Non-conformist*: At him Johnathan of London, too him Saunders of Barking, and when you two have agreed, then too him all ye Eight Thousand, at them (stoutly) single Mr. Saunders.

4. Though Prayers may be better heard from the Desk or Body of the Church, yet you must affirm, that they cannot be legally performed except at the Altar; but have a care your Assertions don't contradict the Act of Uniformity, and your Practice thwart both.

The Reader may Observe that I do positively limit the Begining of these Altar Services to about An. 78. though not so exactly to the very Day the Lords went to the Tower; I would have no Reflections cast on the Parish of Barking, nor on Clergy-men in general, but particularly such as come to our Pulpit and Reflect about this Image: Mr. Saunders hath singled me out, and now I single out Mr. Saunders: I will justifie my Burning this Image, let him justifie his Printing against me for Burning it; and his Altar-Services and Bowings which occasioned the Indictment and Noise: I desire the World to leave us a free Stage, and that no Body would intermeddle, but let us Two Print out the Matter, with our own Names Subscribed.

Now seeing Mr. Saunders does Bow, and so differs from Eight Thousand Clergy-men in England, by his Bowings, &c. it will be well for him, if he gets himself to be one of the Number of the Seven Thousand that had not Bowed to the Image of Baal, which I read of in *Rom. 11. 4.* But then he must tell the World in Print, who he Bows unto, and why he Bows at all, and in that Place only; else Men will turn upon him the Texts before quoted, *Ye worship ye know not what.* *I perceive that in all things, you are too Superstitious.*

F I N I S.

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